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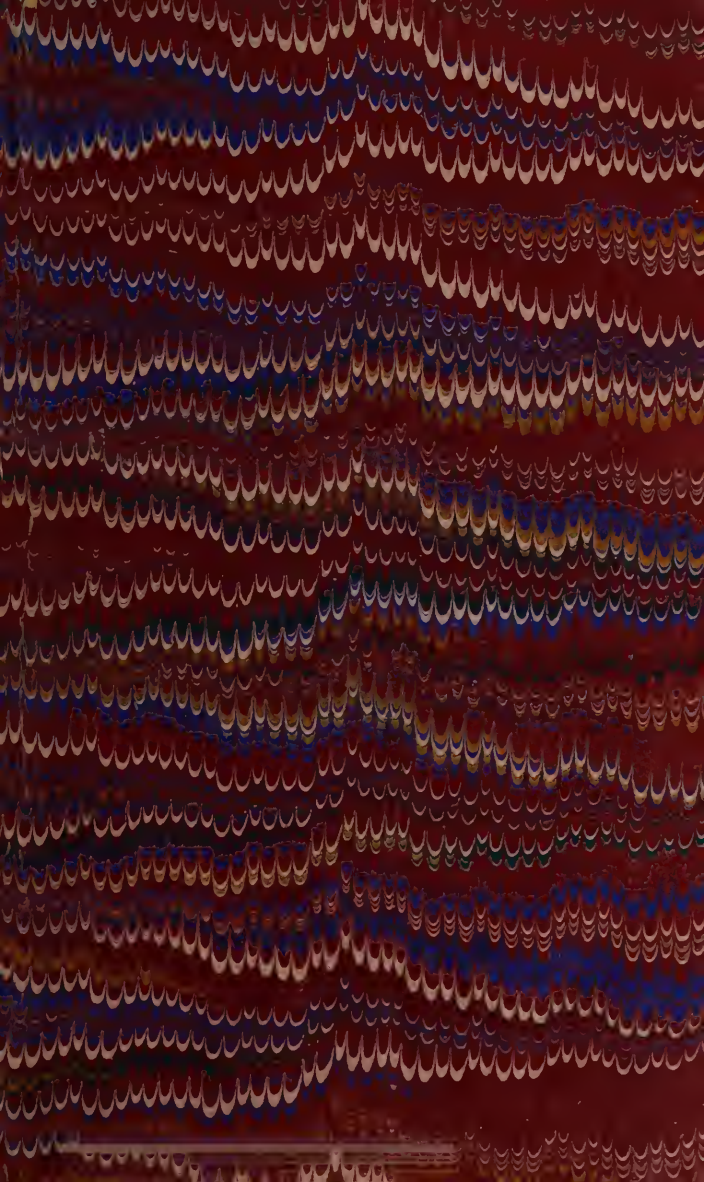
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Section,

Rev. 1/2 33

No.

78135





THE  
ABUSES and SCANDALS <sup>26</sup>  
Of some late <sup>38</sup>

# Pamphlets

In Favour of Inoculation

OF THE

SMALL POX

Modestly obviated,

AND

Inoculation further consider'd in a  
Letter to

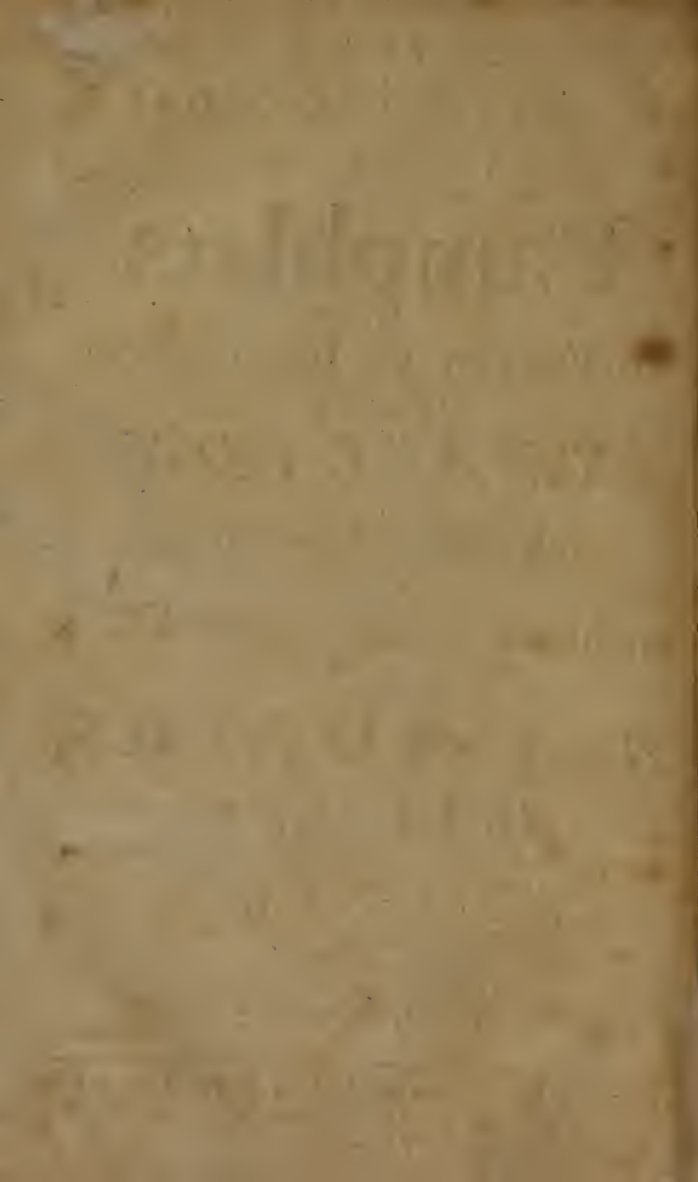
A—S—M.D. & F.R.S.

In L O N D O N.

*Things good or ill by Circumstances be;  
In you it's Virtue, what is Vice in me.  
More haughty and severe in's Place,  
Than Gregory or Boniface:  
For all Men live and judge amiss,  
Whose Talents jump not just with his.*

Hudibras.

B O S T O N : Printed and sold by J. Franklin, at his  
Printing-House in Queen-Street, over against Mr.  
Sheaf's School, 1723.





# The INTRODUCTION.

**N**OTWITHSTANDING the most *vile Personal Abuses*, and unprecedented Calumnies lately spewed out, it was resolved, to drop the Affair, that Contention might cease, and leave the *habitual Scriblers* Masters of the Field of Scandal, they having already (after little or no Opposition) given up their Titles to correct Stile, Justness of Thought, and Force of Argument. But finding them still opposing the Endeavours used to caution the Town and Country against their rash and thoughtless Procedure in a *medical Experiment* of Consequence, they continuing on their *bare Word only*, to affirm it well vouched, prudently managed, of uninterrupted Success, and that the Ministers Pretensions to Physick is as good as that of the ablest Practitioners in the Land: To prevent the Publick here and elsewhere being thus imposed upon, and to maintain the Practitioners in their *Rights and Priviledges*, against the Invasion of some vain self-conceited Men, is the Design of the following Pages.

The weak Artifice they use to drown all Argument from the other Side, is the Clamour of *Enemies to the Ministry of this Country*, tho' these Men they principally aim at are well known to be their *constant Hearers*, and *generous Contributors* towards their Support. If a Stranger to the Affair were to read their Writings, he could not think otherways than that all the Ministers of *Boston* are Inoculators, all at Variance with the Practitioners in Physick; in short, that they all are guilty of those Things alledg'd against a few. To vindicate the Ministry of *Boston* from these Insinuations; all the Town knows, that several of them have declared against Inoculation till further Light in the Practice, and many of them do not in the least meddle; we have here among our Ministers *Viros Eruditione, Probitate est Rerum usque Spectabiles*; that is, not only inoffensive in their Life and Conversation, but also of shining active Virtues. There are in *Boston* Sixteen Settled Ministers; and of them, Six only are transiently said to have by Subscription insured the Inoculated, whereof some, finding Con-  
tentions

## The INTRODUCTION.

tentions to spread among their Flocks, out of a Christian Spirit of Meekness, forbear giving further Occasions for Animosities; only Two or Three of the whole Number have exceeded their Bounds, and wrote practically on a *medical* Subject, for which they were by the *Practitioners* called in Question, not pretending to meddle with their Life and Conversation or Ministry; presuming at least that a Parson out of his Office may be fallible.

Most of their vile *Calumnys* I impute rather to an unguarded Passion, than to their Ignorance of the World and good Manners, or a Propensity and Inclination to be malicious. The old *venerable* Dr I. M. deservedly esteemed by all in this Country, his Name and Character with me shall be sacred, no Provocation can oblige me to show him any disrespect; but the Son, a *Degenerate Patre*, the *Hero* in this Farce of *Calumny*, is used with a Philosophical Freedom. The University of *Glasgow* in *Great Britain*, from the Respect they bear to *New-England*, used him kindly, tho' to them *nec de facie quidem notus*, and gratify'd his Vanity with a *D. D.*; he in requital calls a Native of *Great Britain* (besides many vile Names) a meer Stranger, abuses their Country, ridicules their Family Names, makes their Church Discipline ludicrous, as if they were guilty of stooping to take Cognizance of little trivial Matters. Perhaps he may oblige this his *Alma Mater* to disown him for a Son, as it seems the *Royal Society* have already done, by omitting his Name in their yearly Lists.

In the following Letter, 1. Some harsh sounding Words in the Letter concerning Inoculation to *A. S. &c.* which have been misrepresented and given some Offence, are explained. 2. The late *Calumnys* of some Inoculators, particularly in a little Book called, a *Vindication of the Ministers*, are modestly considered. 3. The *Idea* of a good Voucher in *Natural History* not consistent with the Constitution of our principal Instrument of Inoculation, on whose Word all did at first depend. 4. The *Ministers* Pretensions and Qualifications for the Practice of *Physick*, is enquired into. 5. Some Additional loose Remarks on the Practice of *Inoculation of the Small Pox* in this Country.



A

# Letter, &c.

S I R,

O

UR former Intimacy in our Travels and Study abroad is all the Apology I shall make for addressing you with this Letter, which contains an Affair local, temporary, and relating only to private Persons. The Design of the last to you pub-

lished in this Place, was, that *Inoculation might be suspended* from being carried into the Country Towns, before any Method or Contrivance was endeavour'd, to make it more easy to the *Patient* and safe to the *Neighbourhood*, from the Hopes we had that the Severity of the Season in a natural and ordinary Way might *check* its further Progress, or the after Season might be *more convenient* for the Practice, or till their cautious Procedure in *England* might be some *Guide* to us here. It contain'd, you may remember, a few harsh sounding Words, not pronounced absolutely, but as *pathetically* flowing from the Solutions advanced to some unnatural Arguments used on the other Side. As Guilt is apt to fly into a Man's Face, so it was here; it put them in a *Passion*, which is commonly said to be inconsistent with Reason, makes them drop all *Argument* (*we will not enter into the Controversy* says the *Vindicator* Page 11.) and fall on with *Calumny*, *Scurrility*, *flat Scolding* and *Billingsgate*, ( a certain Evidence of the Goodness of their Cause, or at least of their Ability to maintain it ) and sacrifice the Characters of several good Men, who endeavouring  
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the good of their Country did publicly advise two or three Ministers against being too impetuous, without Method or Contrivance, to push Headlong a *novel and dubious Practice* of Consequence in *Physick*; this, *with a Clamour*, they call rendring the Ministry vain and ridiculous.

I. *To obviate the Misrepresentation of some harsh sounding Words, in the Letter concerning Inoculation to A. S. &c.* Because it is reckoned very unfair and unbecoming a Gentleman, to assign Names to *Anonymous Books* (where the Author has not the Vanity to think that his Name can be any Recommendation to the Book, or does not value himself on the Performance ) no Man's Name was wrote at Length, excepting Mr. Colman's, ( his Name being prefixed to his little Book, ) and that only in this Passage, *Mr. Colman's Fever in the Flesh*; that he might have the Honour of this *new Species* of Fever, which has hitherto been overlooked by the eminent ancient and modern *Physicians*. The Words *Judicious Magistrates and Ministers* are borrow'd from Dr. I. M's Reasons for Inoculation, and not by way of Ridicule: For as Society is maintain'd by the Reverence of the *Religion* of the Country, and the Respect due to the Authority of their *Laws*, to derogate from either is the Abhorrence of all good Men. The Experiment was called a *Humour*, ( Fancy or Tryal ) because we are not arrived to that Degree of certainty therein, that may be requisite to denominate it an *establish'd Practice*.

In the Introduction, the Advice to *change Subjects*, that the older Man may write Inoculation Cases of Conscience, and the younger Man the Theory of a *Phantom* he does not understand, is not meant of the Drs. M——rs, but of the Authors of some Observations, and Cases of Conscience. As *Tacitus* was very exact in describing the Characters of his *Personages*, supposing many Actions of Consequence to proceed more from their Temperament, than from rational Deductions: So there the *principal Instrument* ( as the Vindicator calls him ) was transiently characterized in his Natural Philosophy Capacity, as hereafter more fully illustrated, without any Reflection on his Life or Ministry. Is it not a Sort of *Impiety* asse

assert that a Man dyes in the use of the Means, if he dye in the voluntary Use of a Practice which by infecting the Neighbourhood, certainly occasions the Death of many, and is not without Risque to himself? To compare the Difficulties they meet with in their Promoting of the Spreading of Infection, to those our Saviour met with in the Propagation of the Gospel, is not this an *Abuse of the Scripture*? These Assertions whether *Lay* or *Clergy* may be contradicted, for in this Country we allow of no *Infallibility* from the youngest Clerk to the Pope himself. To throw the *Odium of Party* on some Gentlemen who abhor the vile Name of Faction, is deservedly called the height of *Assurance*.

The Vindicator of the Ministers calls a Letter published in Mr. Campbells News Paper, July 24. 1721, a *saucy Libel*. I fancy he is beside himself; for there is no Minister there so much as hinted at, excepting the Reverend Dr. C. M. who is there used with Respect and good Manners, viz. 'A certain learned Gentleman of this Place, who upon the first Appearance of the Small Pox here, out of a pious and charitable Design of doing Good, apply'd to the Practitioners of the Place, &c.' Or perhaps, because that Letter advises the People to be cautious in the Use of an Experiment novel and dubious, it is called a *saucy Libel*; Is it possible a rational Man should be so *impatient of Contradiction*.

II. The late Calumnies of some Inoculators, particularly of a little Book called, A Vindication of the Ministers, are modestly considered. A *Devoto* disparages Religion by his unseasonable and indiscreet Introduction of *Scripture, Church, Ministers, &c*: By culling, transposing, small alterations of words, &c. the most honest and serious Piece, may be made appear *Atheistical, Blasphemous, and Treasonable*: This is the mean disingenuous Artifice used by some of late. The words which sound harsh are obvious to every Man, but Solid Argument and Matter of Fact, do not come within the Compass of every Persons Capacity and Knowledge: This last part, tho' the main Point, they neglect, and turn the Controversy on *Calumny*, of which they are very prodigal, and are not to be answered in *Specie*, without breach of good Man-  
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ners. Ministers ought to show Men their Errors with the greatest *Temper and Humanity*; but the reverse of this, to the great Grief of some of their own People, has too much appeared on this occasion. A *Roman Catholick* writer says, *It is no mortal Sin to Calumniate safely to preserve ones Honour*; another says, *We may lawfully Slander any Person, by charging him with Crimes that are utterly false, if against his Testimony we cannot otherways defend our selves.* This is a *Popish Practice* and not to be encouraged.

The late Pamphlet called, *A Vindication of the Ministers*, is advisedly said to be wrote by sundry Hands; for it is not possible to Imagine that one Person of any Degree of good Memory and sound Judgment could so often *contradict* himself and Matter of Fact; sometimes with one hand throwing the most *fulsome Flatteries* on himself and Brethren, not animadverting to that noted saying, *He that commends himself, never purchases our Applause*; and with the other Hand the foulest Dirt, hit or miss, acted by this Principle, *Calumniare audacter*, &c. To illustrate this. He says, "we cannot but admire, the Moderation and consummate Patience of our Pastors, amidst these outrageous & provoking Abuses and Scandals. — The Meekness of our Ministers, under these abuses, imitating their glorious Master, who remained as dumb under the Shearers. — We are of Opinion that Persons may differ in their Sentiments, about this Practice, withour declaring themselves open Enemies to one another, and neglect Christian and civil Conversation", How well does this *talley* with their following *Scurrilities*. "Our Practitioners and late Libellers. Virulent endeavours of wicked men. Impious and Satanick Custom. Daringly profane. Impudence brazen and flagitious. Hellish Servitude. Impious Buffoons. Profane Sons of Corah. Children of the old Serpent". and many other *Billingsgate* Terms of Art.

The *Vindicator* says, "Dr. Mather disdains to draw his generous Pen for his own Vindication, who changes not his Temper for all their invidious Calumnies"; for the Truth of this I refer to a little Pamphlet called *Remarks, &c.* in which he meekly says, "The Author  
(daringly

( daringly presuming on a Family Name ) of the Letter to A. S. &c. has not the least Spark of *Grace* in his Heart. No Fear of GOD before his Eyes. Impudent and malicious Lyes. The *Church* ought to deliver him over to Satan, for he deserves the highest Censure. Deserves to be Scourg'd out of the Country. The Government ought to banish him. He should be pillor'd, and afterwards Ston'd by the People", with several more low Expressions of an angry *brutal Passion* in the Manuscript, which the Printer was ashamed to publish; and all this because the *Nature* and *Thread* of the Authors *Discourse* obliged him, to represent Dr. C. M. as rash in his proceedings of Inoculation, and fallible in his Natural Philosophy. What could he have said more against one that should write vile things of our *Charter* and *Government*, of our *Religion* and *Platform*, most notoriously vicious and wicked, a *Traitor* and *Blasphemer*? Are there no Degrees in this Man's Censure? Are these his Philosophical Arguments and mild Christian Rebukes? A Man's *Life* and *Conversation* fall within the ken of his Neighbour's Eye, these he might (and would) have faulted, if he had had any handle; but a Man's *Grace*, the *Fear of God* in his heart, are only open to the *Omniscient*.

In another Place the *Vindicator of the Ministers* says, *Strangers or Abjects, which inhances their Folly, and makes thir Impudence the more brazen and flagitious*. Travelling removes National and Country Prejudices, and enlarges the narrow selfish Soul; but to use by way of *Odium* the word STRANGER, and couple it with ABJECT, shows this our Travellers *vile, low, abject Spirit*, and that his Travel is lost. Was he so used when in *England*? O Shame! Was his Father or Grandfather so used when they came to settle their abode in this Country? Can any good Man thus throw dirt on his *Fathers* Memory? None but a *Terreflius*. Our Governours and other King's Officers from home, are they to be branded with the Appellation STRANGER? O *impudence, brazen and flagitious!*

III. The Idea of a good voucher in Natural History, not consistent with the Constitution of our principal Instrument  
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of Inoculation, on' whose word all did at first depend. For this I might refer to a *Folio* called *Magnalia*, to be found with *John Williams* and his Brother *Tobacconists*, here and elsewhere. A good *Voucher* ought to be Sincere, candid, of solid Judgment, and not Credulous. Let us then suppose, for Argument's Sake, 1. *A Man of a Valerudinary Friendship*, sometimes the greatest Profession of kindness, and therefore to be suspected; at other Times on the least disgust, the highest Malice and rancour, and therefore to be avoided. 2. *A Man void of candour*, who promotes a Medical Experiment, without the knowledge of, or taking any notice of him from whom he had the Communication; who uses with his Pen in the most indiscreet unmannerly way, a Friend of mine, whose M.D. is as good and more regularly acquired than his own D.D., one not inferior to himself in Birth, Fortune, Education, and the good Opinion of his Neighbours; who calls a Man that has resided several Years in this Country, and constantly paid Taxes and other Rates, a new Comer, a meer Stranger. 3. *A Man of Whim, Credulity, and Vanity*, who in his Letter to Dr. Woodward, Nov. 18. 1712, ( vide *Phil. Transact. Vol. 29.* ) has a particular Fancy, that the wild Pidgeons, when they leave *New-England* at certain Seasons, repair to some undiscover'd *Satellite*, accompanying the Earth at a near Distance. Tho' unacquainted with the first Principles of the *Mathematicks*, sends Home a Solution of Two the most abstruse Proplems or *Desiderata* in *Mathematicks*, viz. the SQUARING OF THE CIRCLE, which is only to be expressed by *Approximation*, or an *infinite Aequation*, whose Nature is known, but whose Value cannot be reduc'd to any determined Lines or Numbers; the other is the LONGITUDE at Sea, the Discovery of which for many Years has been endeavoured by the best *Mathematicians*, encouraged by large *Præmiums*; and is generally thought will continue a Secret, till some Comet or other Cælestial Body appear within our *System*, and perform his Revolutions in a N. and S. Line, or some great Circle not much declining from a *Meridian*, as at present we find the *Latitude*, by the Sun's Revolution in a Circle not much declining.



the *Æquinoctial*, or E. & W. Line; or till an *Automaton* (Clock-work) can be contrived, which shall for some considerable Time move *equally* or *equably*, without being affected by the Weather or external Motion; or till we find some Contrivance, notwithstanding the Motion of the Ship, to take the *Altitudes* of the *fixed Stars*, and the *Eclipses* of *Jupiter's Moons*. A Man guilty of such *Absurdities*, is no good Voucher for an Experiment of Consequence.

IV. *The Ministers Pretensions and Qualifications for the Practice of Physick enquired into.* Some of ours here, like the *Roman Catholick* Clergy of old, would have the People believe, that they are the only proper Judges in all Cases of Literature. The Author of *Some Observations*, &c. says 'And we at last find too by sad Experience, that they understood as well the managing the Distemper (Small Pox) then (43 Years ago) as we do now.' I could not possibly conceive the Natural Cause of this Thought or Assertion, till a little Piece called a *Vindication*, &c. was lately published, wherein he explains himself thus, (p. 10.) 'Mr. Thomas Thatcher, a Minister, Forty Three Years ago, wrote a Sheet of Directions (which was certainly useful in the then Infancy of our Colony) and perhaps since that Time no Minister has wrote on that Subject, till this Book of *Observations* did appear, which is to make Amends for Forty three Years lost Time in improving, and qualifies the Author to be such a one, as he says, the best Physicians in the Land need not be ashamed to advise withal.'

In some Circumstances a *Layman* (it's said) may perform several of the Offices of a *Clergyman*, where learned and suitably qualify'd Clerks are not to be found: and so some *sarcastick* Writers tell us, that in the Infancy of this and some other Colonies, their *Teachers*, besides *civil Polity* and *Physick*, also exercised some meaner and *mechanick* Callings. But now our Colony is of Age, and for several Years past our Ministers have not been allowed to act in *civil Affairs*, as Judges, Justices, Representatives, &c. there being choice of Men sufficiently qualify'd to fill these Places: For the same Reason,

the Ministers ( I mean those who have the Oversight of a Flock ) in this great Town, should cease pretending to Physick, there being Practitioners sufficient in Number and Qualifications to supply the Place. Further, we find in great Towns, where there is Variety and Multitude of Business, that the Practitioners may be the better qualified for their particular Professions; Physick it self is divided into distinct Branches, as Physicians, Surgeons, Apothecarys, Chymists, &c. each keeping within his Bounds. How then can we suppose, a Man of a Vocation, which requires all his Time conscientiously to discharge the same, should pretend to a Business of so great Extent? Hypocrates, the Prince of Physicians, in his *Epistola ad Democritum*, modestly says, *Ego enim ad finem Medicina non perveni Etamsi jam senex sim, Et ego sane mihi videor, majorem reprehensionem quam honorem artis me affequutum esse.*

To be more or less Book learned, is not a sufficient Qualification for a Physician; there must be *Institutio a Puero*; the candid Sydenham says, *Hac ars haud rectius perdiscenda est, quem ab ipsius artis exercitio et usu.* A very eminent modern Physician says, That many Gentlemen of universal Reading, and old Women by long Nursing, know as much of Physick as to kill themselves and Neighbours when sick, by the preposterous indiscreet Use of some noted Medicines.

The Reformed Churches of France, in their 19th Canon of Discipline say, Mo Minister, together with the holy Ministry, shall be Practitioner in Law or Physick, unless in Time of Trouble and Persecution, and when he cannot exercise his Calling in his Church, and cannot be maintained by it: And those who shall thus employ themselves in Law or Physick, or any worldly distracting Business, shall be exhorted wholly to forbear it, and totally to devote themselves to the Duties of their Calling as Ministers, and to study the Scriptures, All Colloques and Synods are admonished to proceed according to the Canon of our Discipline, against the refractory, and such as be wilfully disobedient,

V. *Some additional loose Remarks on the Practice of Inoculation in this Place.* Our Vindicator stands his ground to the last drop of Assurance: What the ingenious Mr. Butler says of his Knight, may well be apply'd here,

*'Tis strange how some Mens Tempers suit  
( Like Bawd and Brandy ) with Dispute ;  
Who for their own Opinions stand fast,  
Only to have them claw'd and canvast.*

Their Methods and procedure are acknowledged *rash* by many of their own Inoculation Friends ; this Man continues to affirm it a *regular Procedure* by setting the Matter in a false Light. Is it not Fact, that Dr. C. M. after dispersing his circular Letters, before the Practitioners could have time to meet, consult, and make a Return ; *privately* sets B——n to work, without acquainting the Townsmen and Practitioners ? About this Time the Infection had got into several Houses, so that Watches could not conveniently be obtained for them all ; but the Justices and Select-Men did not neglect the Preservation of the Town ( as this Man would insinuate ) and allow Infection to spread at any Rate. *v. g.* The Dead for some considerable time thereafter were not allow'd to be carry'd out till late in the Night, when People were retired. Upon the Noise of Inoculation being attempted, the Justices and Select-Men appointed a Meeting of all the Practitioners, who *unanimously gave their Opinion against it till further Light*, which was accordingly published by the Select-Men, and the Practice is forbidden ; but by the Instigation of this Man and his Accomplices, they proceed in Contempt of the Magistrates, and in Contradiction to the Practitioners. Is this a regular Procedure ?

If a Dr. C. M. in any other Country should meet with the *Vindication*, &c. finding him in express Words asserting the *uninterrupted and remarkable Success of this Method* ; — the constant Success of this Experiment, &c. he would directly publish, that not one ever dy'd of Inoculation these Forty One Years, always producing the most favourable Sort ; — a Practice well vouch'd, &c. what fatal

fatal Errors may not *Impartiality* lead a *credulous* Man into? Such an Account as this may do with some of their Correspondents abroad, till contradicted by better Hands; but here it is ridiculous and silly, we all know that several have dy'd of the Practice, and that many have suffered much.

How trifling is it for us, who have had the Experience of Two or Three Hundred Inoculated, to appeal to a Man who only conjectures it may be of Use, and has not had the Opportunities of adducing more than *Two Instances*, and these of *Children*, whose Age might contribute to their having them favourable either Way; I mean Dr. *Harris's* Dissertation on the Inoculation of the Small Pox; the Justness of the Abstract from it, I pass over, not having seen the Original. From it we learn no more concerning Inoculation, than, *v. g.* may be learnt from Dr. *Lower's* (the more eminent Man) Account of *Transfusion*, addressed to the Honourable Mr. *Boyle*, published by the *Royal Society*, and with more Earnestness recommended, and consequently equally or better vouched, after this Man's weak way of reasoning. Notwithstanding of this *Dissertation*, *Timonius*, *Pylarinus*, and many more Accounts of the Affair that have not come to our Hands; we find them so *cautious* at home, that it was some Time thereafter before any *Tryals* were made, and these by Permission of the *Government* on the Bodies of Persons dead in Law. He advises Exactness in *Regimen*, which is absolutely requisite, to know the Advantage of any new *Experiment*; we to our Shame boast and glory in our not using any. The Consequences he does not so much as hint at, which are Difficulties to be discussed. However, Dr. *Harris* abstracted has this good Effect, it proves a *temporary Cordial* to some of the Inoculated.

Since my last to you, the *Small Pox* has made little or no progress in the Country; Our News Papers tell us, that in some Towns it is entirely ceased, in others much abated. Who then but Madmen, would have advised Inoculation in the severest Season to those who are like forever to escape the Small Pox? In this Town several Hundreds have escaped, and it is probable many  
more

more might have escaped (as was the Case Nineteen Years ago) if Inoculation had not rendred the Infection so universal and intense. Last Small Pox the Month of the greatest Mortality ( *December*, a severe Winter Month ) did not exceed 80 Persons; at this Time the Month of the greatest Mortality ( *October*, a favourable Autumn Month ) exceeded Four Hundred burials, which is more than all that dyed of the Small Pox Nineteen Years ago. For the three Months of *September*, *October*, and *November* last, in which Inoculation prevailed, the Town was a meer Hospital, and we bury'd Seven Hundred and Sixty Persons. The last Small Pox spread *gradually* in the extent of ten or a dozen Months, and vast Numbers escape; Inoculation of the Small Pox this Time set us all in a *Flame*, and in half the Time leaves few People exempt from its rage. With what Face can any Man call our Methods of Inoculation a regular procedure?

I heartily wish Success to this and all other Means design'd to alleviate the Epidemick Distempers incident to Mankind; whether casually discovered, or ingeniously contrived by the Sons of *Æsculapius*: But rashness and headstrong irregular procedure I shall for ever exclaim against, especially that detestable Wickedness of *spreading Infection*.

That I may not incur the Censure of *Scribbling*, I promise to neglect and despise, all that may come from the other Side by way of *bare Affirmation*, *Bombast*, *Calumny*, *Doggrel Dialogues*, &c. but if *Solid Reasoning*, well vouch'd *Matter of Fact*, and such like appear against any thing asserted, or conjectured by the *Practitioners* in opposition to the *rash procedure of the Inoculators*; I doubt not but they will take it Kindly and Friendly.

I am, S I R,

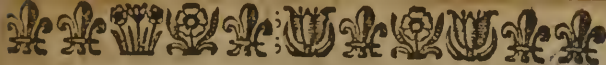
Boston, New-England,  
Feb. 15<sup>th</sup>, 1721, 22.

Yours, &c.









# POSTSCRIPT

To *Abuses, &c. obviated.*

BEING a Short and Modest Answer  
to Matters of Fact maliciously  
misrepresented in a late Doggrel  
DIALOGUE.

**B**URLESQUE is a kind of continued Irony representing the lowest abject Persons as *Heroes*, and on the contrary depressing Characters of Distinction. How kindly then should the Reverend *Ministers* and Mr. *Boylston* nam'd at length in a late *Dialogue*, take it of these inconsiderate Authors, who in this their *doggrel Performance* make them the *Heroes* of the Farce? They must impute it to their Ignorance of the Nature of a *burlesque Satyr*.

Publick Ridiculing the Dialect of the *Northern Parts* of *Great Britain*, by comparing it to a silly *Fargon* of their own contriving, is no Reflection on the Person they seem to write against; he writes and speaks as the *Town* generally do: But it is an Aspersion on part of our *Mother Country*. Publick Reflections on a *Country* are not to be answered by publick or private counter Reflections on the *Authors Country*; it would be base, unmannerly and unbecoming a Gentleman: The Love and respect I bear to this *Country* renders me incapable of so vile a thought. The Characters of *Countries* are Edge-Tools not to be play'd withal, they who in a publick notorious manner are guilty of such Things, are generally for ever and at any Rate the Objects of the highest Resentments of every native of the *Country* so abused and vilify'd.

A.

Calumny

*Calumny* and *Scurrility* foreign to Matters of Fact, are undervalued; they only reflect on their Authors, and generally take off the Edge and Force of their Performance. *Your Physick is not good. Who would take of your Physick?* I am sure I would not, and such like childish weak low Passages, require no Answer, What was formerly obviated in some late Papers is generally passed over. In short, the whole should have been neglected, if Matter of Fact were not in an egregious Manner belyed, they well knowing that Men dont care to turn back to the late temporary Books to find the Truth of Cases now forgot. Without giving the Characters of the reputed Authors, or making Animadversions of any kind, I shall confine my self to Matter of Fact, and in as few words as possible.

I shall not depreciate the general word *Academicus*, nor by using of it reflect on *Harvard College*, I wish it may flourish and prosper; but instead thereof, to the particular things advanced in the *Dialogue* I shall prefix these imaginary Letters, D. C. M. and then subjoin nothing but Matter of Fact in answer to them.

D. C. M. 'It was it's being by your selves ( and many others ) reckon'd a Case or Matter of Conscience, that made us write, else perhaps we would never have troubled you.

Does this excuse your writing practically on a *Medical* Subject; or alleviate the vilest *Scurrilities* that ever before appear'd in Print.

D.C.M. "It's a design of destroying the Religion of the Country, by employing some of the Physicians as Tools to their accursed purpose.

A groundless Clamour. We know of no such Design; Our *Practitioners* you have found by experience, are not to be used as *Tools*.

D.C.M. "Dr. *Mather* did not send Circular Letters to all the *Practitioners* in Town, there were some ( less noted ) he had no thoughts of. He desired a second Person might communicate them to the Owner of the Originals.

It is accordingly said only the noted *Practitioners*. If he had been candid, he would have sent directly to the owner

owner of these *Communications*, or rather would have discoursed the matter Personally with him, as in former Times he has done on more trivial Occasions.

D.C.M. " Dr. *Mather's* Circular Letter says, I move it be warily proceeded in. — Let the Body be wisely prepar'd. — Let there be a Consultation. — Whoever begins it, let him have the countenance of his Brethren,

This Conclusion of his Circular Letter is unluckily brought upon the Stage; His Actions have bely'd his Words. I appeal to the Town, was there a previous Consultation, before it was attempted? and when a Consultation was appointed by the *Justices* and *Select Men*, did not this Man particularly, in contradiction to the unanimous Opinion of the *Practitioners*, push it on more violently than before? Had *B——n* the concurrence of his Brethren? Do they always prepare the Bodies of their Patients?

D.C.M. " A Divine who perhaps has read more in *Physick*, than any of you.

What Volumes of *Physick* and the *Mathematicks* he may have swallow'd down without chewing, I cannot say; but I know so much of his Constitution, he is naturally troubled with indigestion.

D.C.M. " You said formerly, he was a Learned Man of Pious and Charitable Designs; now you say he is a Man of Whim, Credulity and Vanity; these are inconsistent.

I knock under, I acknowledge my former mistake, as do many more in this Town.

D.C.M. " To say the People were cautious, is the same as to say the prudent were cautious at first in the practice; because the General includes all particulars.

We all know that the People of Boston in general were at first against *Inoculation*, therefore Dr. *Mather* was against it; would be a false way of Reasoning, a meer School-boy Quibble. Before *Timonius* wrote, several in *Constantinople*, had been *Inoculated*, therefore the Word People in both Cases are of the same kind of *Universality*.

D.C.M. " I own it is said the Turks do not much  
A , " come

" come into it, instead of the Turks do not yet come  
 " into it. I cannot tell how it happened so in the Press,  
 " it is only the Word *much* for yet.

This Error ( if of the Press ) is of such Consequence,  
 as to have required a publick Correction in some Weekly  
 ly Paper.

D.C.M. " *Funeſti* is Translated *ill Consequence* instead  
 " of *Mortal*, because he does not pretend to a precise  
 " Tranſlation, but only an Abstract.

The word *mortal* the true precise Translation, is shorter  
 than the designedly false Translation *ill Consequence*,  
 and therefore would, even according to this way of rea-  
 soning, better suited an Abstract.

D.C.M. " He does not omit Timonius saying it was  
 " practiced when half the Infected dyed.

It is true; but he omits Pylarinus's ( the latest Au-  
 thor ) Words to the same purpose.

D.C.M. " His omitting some passages in Timonius  
 " which seem to insinuate that Inoculation is not al-  
 " ways favourable, is because he was writing an abstract  
 " not a long Original.

His abstracting a short Abstract ( we lately see it here  
 Reprinted, is it a long Original ? ) and omitting passa-  
 ges of Consequence, will not bear this Excuse, thus  
 any Man may make *de quolibet, quidlibet*.

D.C.M. " *Timonius* does not say that Inoculation was  
 " the Means of the Deaths of these two valetudinary  
 " Children.

The Words of Dr. Woodward's Abstract of *Timonius*  
 are, *Nor do I think it proper to be attempted on Persons*  
*like to dye.* ( Let our Inoculators reconcile this with the  
 Solutions they design to give us of the inoculated  
 Deaths in this Place, and their own regular Procedure.)  
*Some more quick Sighted imagined these two Children were*  
*as useless Shades, sent to Charon by any Means that could*  
*be made use of,* Does not this intimate, that *Inocula-*  
*tion* was this very *Means*.

D. C. M. " The Reason why the Owner would not  
 " reprint these Pieces on Inoculation, was ( since no other  
 " Copy could come into the Country, ) that he might pass  
 " undetected.

This supposes we have no Communication with London, or that the Owner was about to leave the Country before he did see himself detected; on the contrary, Mr. Campbell tells us he had a Copy Five Months ago, and the owner is a settled Inhabitant in the Place.

D. C. M. " If your reprinting of it were wicked, Dr. Halley and the Royal Society are guilty of Wickedness.

If the Author ever perused the *Philosophical Transactions*, he may find there many things never designed by them for Practice, ( v. g. Dr. Lower's Transfusion of the Blood ) constantly published by Way of Amusement. We find in Fact in this very Case, that *Timonius* has been by them published Seven Years, and no Thoughts of bringing it into Practice, until some Months ago that Dr. Maitland proposed it might be try'd on *condemned Criminals*. But to encourage a headlong Procedure, in a Practice novel and dubious to us at this Juncture, especially when the Owner of the Communication was not in himself convinced of its evident Utility and Safety; I think it *Wickedness*.

D. C. M. " You lye in saying the Winter Season is the only Season recommended by the *Constantinople* Inoculators.

*Pylarinus* ( the latest Author ) his own Words are, *Tempus secundum Operaticem hibernum desideratur, et non nisi tali tempore ipsa institutionem instituebat*. The Operatrix required, and perform'd it only in the Winter Season. It's true, he conjectures the Spring may do, not having it seems used that Season.

D. C. M. " If you say some *Africans* who told they had been Inoculated, have now had the Small Pox in the common Way, you may say any thing.

I appeal to the Town, if some Negroes, who in Confidence of having had the Small Pox formerly by Inoculation, did attend the Sick, were not taken ill of the Small Pox and dy'd; the last Instance I think was not long ago at *Marblehead*.

D. C. M. " A silly Story or Conversation between two Blacks and two of the Promoters. Where are these Books? You certainly see double. O Iron!

Vide *Some Account*, &c. p. 9. Mr. Colman p. 15. says,  
The



*The pleasing and informing Discourse I had with a Poor Negro,*

D. C. M. "The first Communication of it to the Learned in *England*, was from Dr. *Timonius* about Six or Seven Years ago, and not Twenty Years known in *England*. Thou wast lying for a Wager.

I can adduce Persons in this Town who when in *England* more than Seven Years ago, heard of it there. I appeal home to Multitudes, particularly to *Bellini's* ( who has been dead many Years ) Letter to *Pitcairn*, concerning this Practice when it first spread in *Italy*.

D. C. M. "It is Matter of Fact, that last Summer it was approved of in *England*, and practised with Success there, because we had it so in one of the London Prints.

He uses the Argument of the silly Country Fellow, *It must be true, because I see it in Print*. Was it in the *Gazette*? We all know, that any flying Report, if surprising, is immediately printed in *London*, by some of the common *News-Writers*. How does the Words *inoculated Incognito* ( the last News we had of this Practice ) suit with an *approved* Practice; but this our busy Inoculator was sufficiently aware of; he candidly and advisedly left out *incognito* when he sent this News to the Press. It's true all Europe may be inoculated by this Time for any thing we know, but this Story related only to some Months ago.

D. C. M. "Spell *Philosophy*, and construe *Hades*.

I suppose he Designs to be witty upon *Couranto*. *Couranto* can answer for himself.

D. C. M. "Dr. *C. Mather* scorns to lose Time to meddle with you: He scorns to answer what is wrote against him.

This Assertion is not consistent with his innate Itch of Writing. Most in Town are convinced, partly from his own Confession, and other good Evidences, that he has had a Hand in the late Calumnys.

D. C. M. "You don't like the whining Preaching of Mr. C—— and C——r.

We all know they don't whine: If he did not like them, he is under no obligation to be their constant hearer.



hearer. Their names suffer by being breath'd upon by this infecting malignant Mouth; they abhor such vile ungentlemanly usage.

D. C. M. "*Fus et Nefos*, should have been corrected in the Press, *fas et Nefas*."

The Publick are obliged to you for this Sublime Piece of *Criticism*.

D.C.M. "Every Body but the Author ( who here betrays his Ignorance in the Chronology of Physick ) knows that Dr. Sydenham's writings were published more than Forty Three Years ago."

This Man is void of Shame. Dr. Sydenham's Letter to Dr. Brady *de morbis Epidemicis ab A. 1675 to 1680* is dated 30th Dec. 1679. His Letter to Dr. Cole, *de Variolis confluentibus et affectione Hysterica* bears date 17th Nov. 1681. His Piece *de Febre putrida Variolis confluentibus Superveniente* was finished 29th Sept. 1686.

D.C.M. "The Evidences of the Ill Consequences, &c. of Inoculation are only that, They heard a Man say, that somebody told him, that he heard a Report."

Vide News Letter, 24th July 1721. M. Dal'Honde's Deposition is from his own Personal Knowledge.

D.C.M. "In England it is a very common thing to carry Children into the infected Chambers, on purpose to give them the Small Pox."

Some few do, but it is not a Practice justify'd there; grown Persons are never thus exposed, neither Women with Child.

D.C.M. "Thou art a Murderer (if felonious) because you have privately declar'd so often in Favour of it; and positively said you could pass no positive Judgment on the Practice."

He never said so much privately in favour of it, as he candidly published p. 20. viz. "That Inoculation is frequently more favourable, and not altogether so mortal; not one of the Inoculated, so far as we know, in the Space of Five or Six Months has had the *Small Pox* in the natural Way". When a Man is not positive of a Practice, it is natural and consistent for him to be cautious in the rash and indiscreet Use of it.

D. C. M. "You ridicule the Magistrates and Ministers Inoculators."

This is obviated in *Abuses &c. obviated*, p. 4.

D. C. M. "Infection was never communicated by their running Incisions."

I appeal to the Town,

D. C. M.

D. C. M. "Thou art thankful to God for the late Deaths of the Inoculated.

It is only said; *That the late Deaths of several Inoculated, has put a Stop to their career in spreading Infection*, is acknowledged a merciful and remarkable Providence at that time, in the severest Season, when many Country Towns were like to have been perswaded into the Practice, to the depopulating the Province.

D. C. M. "Of several who have dy'd while under Inoculation, not one truly dy'd of it.

I appeal to the Town in an absolute Sense; and to themselves, how they can reconcile their inoculating People as they say, otherways a dying with their not being guilty of a rash Procedure: Who but Madmen would unadvisedly discredit the Practice by using it on such Subjects?

D. C. M. "It has been so universally Successful, that none but such as are ignorant and malicious, as you are, have question'd it.

That is, most of our *Justices, Select-Men, &c.* and Twenty to One all over *New-England*, are ignorant, malicious, and every thing else said of you in the friendly Debate.

D. C. M. "You learnedly propose, That Inoculation may be ordered by Act of Parliament as a Succedaneum to the Small Pox, to purify the Blood from the remaining Fœcality.

This is a Sample of his *Candor* in Quotations. P. 14. it is said that an Act of Parliament can only (in my Opinion) allow of such a Practice; and p. 20, If there be any ill Consequences, & if they may be managed by carrying off the remaining Fœcality by some Medicinal Course, as Salivation, &c. it may be an adequate Succedaneum to the Small Pox. As to what relates to Oyl of Tobacco, &c. I refer to *Redi* and others who have wrote on Poysons.

D. C. M. "Consider Dr. Harris abstracted as a Voucher.

Vide *Abuses &c. obviated* p. 10.

D. C. M. "I insinuate (p. 21.) that the Select Men are Patrons of the Abuses on the Ministers and sacred Scriptures.

This is using the Guardians of the Town very ill. This is outrageous Malice.

D. C. M. "*Ubi duo Medici, ibi tres Athei.*

That is in broad English, three Halfs of our Physicians are wicked Men; this is a learned Blunder, tho' not the greatest of many in this low, mean Book, not worth while to repeat and quibble about.

May D. C. M. when he writes or causes to write, forbear Scurrilities; they are a Scandal to his Profession, and hurt his Argument. Let him keep close to Matter of Fact; railing is not reasoning in this Country.

N. B. Dr. C. M.—r says, in express Words, of the Doggrel Dialogue, *That the Authors of it are such as a Conscience of Truth stirred up in THIS WAY* (that is with the vilest national and personal Scurrilities) *to ridicule it.* F I N I S.



